



# CHRISTIAN SOCIAL WELFARE

Does Licensing Improve Service to our Children?

Gunnar Dybwad

Department of Christian Social Relations

National Council of the Protestant Episcopal Church

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# Does Licensing Improve Service to Our Children?

Gunnar Dybwad

*Director of Child Study Association of America*<sup>1</sup>

SOME years ago in a midwestern state, three gospel missionaries, one man and two women, applied to the local child welfare office for a boarding home license. They had purchased a house and planned to take in children of missionaries of their own faith, serving in foreign countries. Their application was turned down because, as three unrelated individuals, they did not meet the state boarding home licensing law's basic requirement of a genuine family situation.

Since they protested this "bureaucratic interference" with their plans, a child welfare consultant from the state office visited the group to explain the decision, and to advise them that since they desired to proceed with this project they would have to establish themselves as a child welfare agency and meet the licensing requirements for such.

The state child welfare director agreed with the consultant that none of the workers had had any experience in the child care field, nor did they appreciate its complexity; still, they represented a responsible religious group. The crucial question was, would they be willing to meet accepted child care standards, and if so, then it was the state's responsibility to help them.

There followed a series of exploratory conferences between the consultant and the three missionaries. Their initial obvious annoyance at the state's interference slowly changed first to a recognition of the state's stake in the care of children and later to acknowledgement that the consultant's interest in children was as genuine as their own. Furthermore, the "dreaded inspections" of the children's home-to-be turned out to be sources of valuable advice from the consultant with regard to needed furniture and equipment, best utilization of available space, staff requirements, children's daily schedules, etc. Discussions initiated around specific physical requirements logically led to consideration of basic principles of care of children away from their own homes.

After due time the consultant recommended a "provisional" license until the new agency could fully meet all requirements.



She still had misgivings about this venture, but was persuaded by the child welfare director that the right of religious groups to provide for their own children as long as acceptable standards are met was an important corollary to the American principle of separation of church and state.

Progress during the first years was slow, but the consultant visited frequently and increasingly was recognized as a helpful friend. She, in turn, assisted the three directors to become more familiar with the child care field in general, bringing them information about other small institutions and encouraging them to participate in child care meetings in the community. At the same time she also stressed the need for a responsible board of directors.

Progress again was slow but the following year the institution had a Board of Directors, including business and professional men of high standing in the community. Some time later this board brought from another state, as their new executive, a member of their religious group who was also a graduate of a school of social work. Under his leadership the social service program was strengthened and the state license was extended to cover also child placement and adoption. Now a competent social service staff uses the home mainly as a receiving and study center for children for whom group care seems most appropriate. The Board of Directors has gone on record to acknowledge its gratitude to the state welfare staff "for the splendid spirit of cooperation and the most excellent consultation." In offering this cooperation and consultation, the state child consultant, (to use the words of Roswell P. Barnes in his article on "Charity and Welfare Work,")<sup>2</sup> did not interfere with the "spirit and quality of charity" to which the originators of the project aspired, but rather provided this charity with "guidance in its expression" so that it might find fulfillment in good and valid service.

While the foregoing true story does not cover all the questions which are currently raised in connection with discussions on the merits of state licensing of welfare institutions, it would seem to illustrate some of the salient points about which there has been a broad misunderstanding. The basic principle upon which such licensing is based has been well expressed by the American Lutheran Church in a statement<sup>3</sup> which declares its belief that "government, as a divinely appointed institution serving as the

common agent for all of its citizens, has the responsibility for assuring conditions under which every person rightfully within its jurisdiction may attain the generally defined minimum essentials for decent human living." It is important to recognize that licensing only provides minimum protection on the basis of requirements which can be enforced. Over and beyond that, however, government should render a further service, and that is to spread knowledge of optimum standards to which private institutions may aspire, and in defining such optimum standards, government should, and invariably has, relied on the leadership by forward-looking private agencies.

It is with this in mind that the Department of Social Welfare of the National Council of Churches stated recently:<sup>4</sup> "Church-related institutions should neither request nor expect any exemption whatsoever from such minimum acceptable standards prescribed by law. . . . Not only should church-related institutions fully conform with fire, safety, health, and welfare laws, but their standards of operation should always surpass minimum requirements. Church-related institutions for sheltered care should bespeak the inestimable love of Christ for every resident."

To achieve these higher goals, church-related institutions will work with the state not only in terms of compliance with the minimum requirements. In establishing a good working relationship with the state department of child welfare, the agency not only insures that its program is interpreted throughout the area it serves, but also puts at its disposal the specialized consultation services which a large state department can develop, but which are often beyond the grasp of an individual institution or agency. It hardly needs to be emphasized that this makes it essential for religious groups to insist that these state child welfare departments be provided with staff of the highest caliber whose services can be shared, on a consultation basis, by private agencies. In a state thus provided with competent staff, the licensing program will show less emphasis on enforcement of minimum requirements, but increasingly develop its consultation service so that, in cooperative planning with agencies, licensing, indeed, will serve to improve services to our children.

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(1) Mr. Dybwad is Chairman of the Child Welfare Committee of the National Council's Department of Social Welfare and is a former state Director of Child Welfare. (2) CHRISTIAN SOCIAL WELFARE, Vol. 1, No. 1, Oct. 1953, p. 4. (3) AIMS AND PURPOSES OF THE AMERICAN LUTHERAN CHURCH IN ITS PROGRAM FOR CHRISTIAN SOCIAL ACTION, Columbus, Ohio, 1948. (4) A STATEMENT ON STANDARDS AND LICENSING OF CHURCH-RELATED INSTITUTIONS FOR SHELTERED CARE, Dept. of Social Welfare, National Council of Churches, N. Y., 1953.

## **Department of Christian Social Relations, National Council of the Protestant Episcopal Church**

The Department of Christian Social Relations has been the official agency of the Protestant Episcopal Church for both social welfare and social education and action since 1919 when the Presiding Bishop and National Council (of the Protestant Episcopal Church) were created by General Convention. The Canons of the National Council state that it "shall have charge of the unification, development, and prosecution of the Missionary, Educational, and Social Work of the Church, of which work the Presiding Bishop shall be the executive head." The staff of the department is thus administratively responsible to the Presiding Bishop, the Council, and through them to General Convention.

In a real sense, however, the department has had a continuous history for over fifty years, dating from General Convention's creation in 1901 of a Joint Committee on the Relations of Capital and Labor. In 1910 it became the Joint Committee on Social Service and in 1911 employed its first executive. All through its existence there have been the two emphases of social reform and social treatment interacting upon each other. In 1921 it began the Episcopal Social Work Conference held in conjunction with the National Conference of Social Work. These were annual events until they were merged with the Church Conference of Social Work twenty years later. Along with these were conferences on social security, slum clearance, industrial relations, and rural work.

During the second World War the department gave staff service to the work of the church in defense areas, and after the war the director was assigned to administer the church's world relief program. When the Displaced Persons Act was passed the department assumed responsibility for the resettlement of refugees.

The Department of Christian Social Relations, 281 Fourth Ave., New York 10, N.Y., has the following staff and program:

The Rev. Almon R. Pepper, D.D., Director

Mrs. Muriel S. Webb, Associate Secretary (Program)

Miss Dorothy Stabler, Staff Associate (Woman's Auxiliary)



## Division of Health and Welfare Services

Affiliate: Episcopal Service for Youth

Consultation, service, and research for the church's hospitals, homes or services for the aged, and for children and youth, settlement houses, convalescent homes, family agencies and seaman's agencies

Dr. Pepper, Acting Executive Secretary

Miss Charlotte Van N. Glück, Assistant Secretary

Mrs. Charles Monroe, Assistant Secretary

Miss Edith M. Balmford, Executive Secretary, Episcopal Service for Youth

## Division of Social Education and Community Action

Programming, service, and research for dioceses and parishes on action in society

The Rev. M. Moran Weston, Executive Secretary

## Division of Urban-Industrial Church Work

Interpretation, service, and experimentation in the church's work and strategy in urban and/or industrial situations

The Rev. G. Paul Musselman, Executive Secretary

## Committee on World Relief and Church Cooperation

Administering, under the Presiding Bishop's Committee, the world relief funds, and resettlement of refugees

The Rev. Alexander M. Jurisson, Resource Secretary

The department works closely with the National and World Councils of Churches, and national agencies such as the National Social Welfare Assembly, Child Welfare League and others. Its program is principally channeled to the church through diocesan departments of Christian social relations. Each of the 93 diocese and missionary directors in the United States has a diocesan department with functions paralleling those of the national department. About 20 of these have paid executives; the rest have volunteer leadership. These departments relate directly to the parishes in the diocese.

Numerous printed publications include items on both parish and leadership levels. A monthly bulletin, CHRISTIAN SOCIAL RELATIONS, goes to 1400 diocesan leaders. A new series, CSR FOREGROUND STUDIES, deals with more technical aspects of the program.

*This article continues the series prepared by the communions for CHRISTIAN SOCIAL WELFARE describing their welfare programs.*



## EDITORIAL

CHRISTIAN SOCIAL WELFARE attempts to interpret, develop, report, improve Protestant social welfare. This is a big goal for a little magazine.

Since our readers are both social workers and volunteers, ministers and laymen, we wish to write in simple, direct, non-professional terms.

In these days of greater inter-professional approach to problems of welfare, it is especially important that we do not use the specialized language of social workers, theologians, psychiatrists, sociologists. There is a place for the so-called "shorthand" of each profession as one works with others in his own field, but as we work together, there must be a common language, a common purpose, a common understanding.

The lady who went into a store and asked for rust-colored cloth experienced this same problem of words. When the clerk said he didn't have any of that color, the lady hunted until she found the exact shade she wanted. Taking it to him, she said, "This is rust-colored. What do you call it?" "Why that, madam," replied the clerk, "is Grandma Moses persimmon!" \* \* \* \*

Among the many letters of praise and suggestions received after our first issue came one saying, "Please tell us more about CHRISTIAN SOCIAL WELFARE ASSOCIATES." All we need is an invitation! We are eager to tell you that there are now members in 38 states and five countries: Hawaii, Canada, Haiti, Japan, and Mexico.

All who join CSWA before March 31, 1954, will be charter members. Full time students may join for \$2.00 (much less than the cost of publications). Regular membership is \$5.00; contributing \$10.00; sustaining \$25.00 and up. A number of social work groups have taken out agency memberships at \$25.00.

All members receive, in addition to a subscription to CHRISTIAN SOCIAL WELFARE, the PROCEEDINGS of the CHURCH CONFERENCE OF SOCIAL WORK and other material.

But social workers like to give as well as receive. While a regular individual membership partly covers the cost of the services rendered, the contributing, sustaining, and agency memberships help to carry on the work of the National Council's Department of Social Welfare. This means that you share in conference planning, research, standard-setting for church agencies, recruitment and training of future church social workers.

So, encourage your friends to join and thus spread the program of Protestant Social Welfare.

C. L. W.



## **Churches' Concern for Housing**

Last month the General Board of the National Council of Churches called for a dynamic program "to provide a well-designed, well-constructed, and livable house of adequate size in a wholesome community environment for every person." A solution for the critical housing problem is "urgently needed," said the board, because millions of Americans living in indecent housing and congested slums are deprived of "elementary necessities for wholesome community, family, and personal living." The board noted that these conditions contribute to a host of moral and social problems.

The statement, which originated in the Department of Social Welfare, was adopted by a vote of 70 to 6. The board declared, "the construction and banking industries, the local, state, and federal governments, the voluntary housing associations and local citizenry" must all assume responsibility to cope adequately with the housing problem. It did not spare churches, church members, or church institutions, but admonished them to "look carefully into their own ownership of substandard housing."

The statement was distributed by Housing and Home Finance Administrator Albert M. Cole to members of the President's Advisory Committee on Housing. The committee, appointed to outline an effective national housing program, will report this month.

Federal aid for housing research should be restored, said the General Board. Special needs of older people, single men and women,

minority groups, and people in defense areas, were noted. Church members were urged to support "a comprehensive national housing program coordinated by one federal agency . . . slum clearance . . . urban redevelopment . . . and subsidized housing for the low-income portion of the population."

"Even with federal help, local responsibility and action are fundamental," declared the Council in alerting its constituency.

"Community-wide forums sponsored by churches and other groups," were commended. Citizens' forums, and housing groups have often been initiated by councils of churches, even single parishes.

Success in arousing local concern stems from cooperative effort. First, roll a snowball of community leadership to plan a housing forum. Include from the start councils of health and welfare agencies, churches, trade unions; civic, service, and women's clubs; chambers of commerce; boards of education; colleges; N.A.A.C.P.; recreation associations; juvenile court judges, and all other forces for justice and righteousness. Invite housing, city planning, and zoning authorities. Suggest that the group obtain editorial support from the press and arrange a representative and well-informed radio panel.

From a carefully planned and representative forum can emerge a dynamic citizens' housing association and a comprehensive housing program. Physical and social planners can work together for good housing.

W. J. V.



## COUNCIL NEWS

### *Social Action— United Church Women*

Bishop William C. Martin, President of the National Council of Churches, at the United Church Women's Sixth National Assembly, Oct. 5-8, in Atlantic City, warned that civil liberties can be destroyed step by step in the name of high patriotism and that the duty of Christian citizens is not so much to oppose the final act of aggression against the inalienable right of the individual as it is to resist the first act.

The Assembly condemned segregation in the public schools; supported the strengthening of the Point IV Program; urged the full share of appropriation for UNICEF; expressed concern that the United States at this time opposes the adoption of Universal Human Rights, and called for the reduction and regulation of armaments within the United Nations.

In a CHRISTIAN DECLARATION of LOYALTY, the women said, "The fact that we feel the compulsive need to underscore the principles enunciated in the Constitution and the Bill of Rights and reaffirm our allegiance to them as Christian women is indicative of the alarming degree to which the nation in fear has tended to ignore these principles."

ESTHER STAMATS

### *Mayo Addresses Associates*

Seventy C. S. W. Associates and Department of Social Welfare members heard Mr. Leonard W. Mayo, Department Chairman, tell on November 5th of his second Rusk mission with the American-Korean Foundation. "The rehabilitation of South Korea is symbolic of the indestructability of the human spirit," said Mr. Mayo.

Plans underway in child welfare he outlined as: the establishment of a "tracer service" to bring together families and children separated by war; group training and demonstration centers for orphanage personnel, and the eventual establishment of a foster care and adoption service for orphaned children; and vocational training for war widows who need to support themselves because they do not remarry.

Commenting on the reconstruction which is already underway, Mr. Mayo paid particular tribute to three factors: the leadership of church and other voluntary agencies, the generosity of American GIs to Korean civilians, and "the spiritual strength" of the Korean people.

Canon Almon R. Pepper, president of the Associates, welcomed the members at their first meeting in New York City and announced

the beginning of fellowship groups throughout the country.

### ***Urges Psychiatrist-Clergy Cooperation***

"Psychiatrists and ministers seldom come into contact, and when they do it is usually because they are concerned with one individual in trouble," declared Dr. Iago Galdston, Executive Secretary of the Committee on Medical Information of the New York Academy of Medicine, speaking in October under the auspices of the Social Service Department of the Hartford Council of Churches.

Dr. Galdston pointed out the imperative need for cooperation between ministers and psychiatrists, noting that "in the vast majority of cases, the root of the psychiatric difficulties involving the individual is some defect in the individual's relations to the realities and values of life. These elements and meaning in life are central to the function of the minister."

His suggestion for achieving such cooperation was that a knowledge of "enlightened ministry" be compulsory for students of psychiatry while a comprehensive knowledge of biology should be required for entrance into the ministry.

### ***Detroit Family Life Education***

A two year grant of \$14,800 from the McGregor Fund for marriage and family education has just been made to the Detroit Council of Churches. The grant will make possible the launching

of a new family life program in churches designed to increase the ratio of success in new marriages and promote earlier detection of child and family problems.

Administered by the Family Life Committee of the Detroit Council of Churches, a joint group of the Social Service and the Religious Education Departments, the program will embrace four specific projects to be staffed by a family life specialist.

These projects as announced by Sheldon Rahn, Director of the Social Service Department, are: (1) Marriage Clinic to expand group education service to 100 engaged couples a month; (2) In-Service Training for pastors in family and marriage counseling and referral skills; (3) Church Education through various groups for marriage and family education and training of lay leaders; (4) Graduate Education courses for ministers in human development, counseling methods, and use of community resources.

### ***New Refugee Resettlement Program***

National and local councils are concerned about the new Refugee Resettlement Program. A helpful six page document explaining the new Refugee Relief Act of 1953 and its meaning to the churches may be secured free by writing the Department of Christian Social Relations of the National Council of the Episcopal Church, 281 Fourth Ave., New York 10, N. Y.



# PASTOR'S GUIDE TO SOCIAL WELFARE

Do you know what to do—or whom to call when a child needs a foster home, or a person is emotionally disturbed, people want to adopt a child, or an older person feels left out? These are some of the questions answered by the new *Pastor's Guide to Social Welfare*, giving Cleveland resources for clergy on a variety of problems. Ministers and social workers wishing to prepare something for their own community might secure a copy (\$.50) by writing the Rev. John F. Duffy, Jr., Associate Secretary for Social Work, Church Federation, 1900 East 18 Street, Cleveland 18, Ohio. The following digest from the *Guide* shows ways for mutual assistance.

## HOW PASTORS CAN COOPERATE WITH SOCIAL WORKERS

### By BECOMING ACQUAINTED

With social workers of members of their congregations.

### By BECOMING INFORMED

About the services of social agencies in the community.

### By REFERRING

People in need to the appropriate welfare organizations.

### By SERVING

On the boards and committees of social work agencies.

### By EDUCATING

Their parishioners about health and welfare programs.

### By RECRUITING

Volunteers to serve on the committees and in the activities of social work agencies.

### By PROVIDING SPIRITUAL LEADERSHIP

When called upon to do so for social workers and agencies.

## HOW SOCIAL WORKERS CAN COOPERATE WITH PASTORS

### By SEEKING COUNSEL

On problems of persons who are members of the pastor's church.

### By SEEKING HELP

From the church in meeting neighborhood welfare needs.

### By INFORMING

The pastor of the services which social agencies can render.

### By ASSISTING

The pastor with persons who need social work and spiritual guidance.

### By REFERRING

To clergymen, persons with problems within their competence.

### By SPEAKING

In churches, soliciting understanding, support and volunteer work.

### By SEEKING TO UNDERSTAND

Spiritual foundations and religious resources.



## DENOMINATIONAL NEWS

### *Council for Social Action*

The Council for Social Action of the Congregational Christian Churches has recently been studied by a Board of Review established by the General Council's Executive Committee. Chairman of the nine-man board was Mr. Chester I. Barnard, formerly president of the Rockefeller Foundation. After more than a year of study, in which the board circulated a questionnaire and examined the criticisms of the Council, it reported, "It seems natural and right, therefore, that the Congregational Christian Churches through the General Council should have created and should now maintain and control a Council for Social Action." It recommended that the denomination "provide sufficient funds for carrying out the program herein outlined" and stated that it found no reason to believe the present staff were "dishonest, disloyal, subversive, pro-Communist, or other than conscientious and sincere Christians."

The report held that the Council inevitably appeared to be the spokesman for the denomination and therefore it should only speak when there was "substantial unanimity" in the churches. It should

present its own point of view in the framework of all the important and widely held views on social issues. "The main function of the Council for Social Action is to speak *to* the churches rather than *for* them. It is in a position to speak *for* them only when it speaks adequately *to* and *with* them."

Copies of the full report may be obtained by writing to the General Council, 287 Fourth Ave., New York 10, N. Y. Single copies are \$.10 each and 12 or more are \$1.00 per dozen.

RAY GIBBONS

### *The Methodist Social Creed*

"The interest of the Methodist Church in social welfare springs from the labors of John Wesley, who ministered to the physical, intellectual, and social needs of the people to whom he preached the gospel of personal redemption." Thus begins the new edition of the Social Creed, which may be secured free from the newly established Board of Social and Economic Relations, A. Dudley Ward, Executive Secretary, 740 Rush Street, Chicago, Illinois.

## TRENDS AND DEVELOPMENTS

### *World Council of Churches*

Three staff members from the Switzerland headquarters of the World Council of Churches recently conferred with Protestant social workers on the American contribution to a proposed document on Church Social Welfare. Mlle. Suzanne de Dietrich, Mlle. Madeleine Barot, and the Rev. Paul Abrecht stressed the importance of an interpretative article on Protestant Social Work in the United States. A committee from the National Council's Department of Social Welfare, headed by Miss Edith Balmford, who attended the Ecumenical Institute on Social Work in Switzerland last spring, is now at work on this assignment.

### *Council on Social Work Education*

Helen R. Wright, president of the Council on Social Work Education, announces the annual program meeting, January 27-30, 1954, at the Statler Hotel in Washington, D. C. The council is composed of graduate schools of social work, undergraduate departments, professional organizations and national social work agencies. The council speaks and acts for the social work profession on educational matters.

In addition to the general sessions with outstanding speakers, including Mrs. Eleanor Roosevelt and Buell G. Gallagher, five workshops will discuss: (1) Basic content and evolving curricula in

Social Work Education; (2) On-Going Education; (3) International Social Welfare; (4) Social Research; (5) Student Selection and Evaluation.

For further information write Dr. Ernest F. Witte, Executive Director, Council on Social Work Education, 345 East 46th Street, New York 17, N. Y.

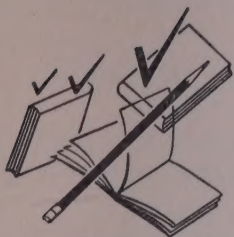
### *Reservation Indians Come to Town*

A new program of placement and relocation has been recently developed by the Bureau of Indian Affairs. In 1952, approximately 1,800 Indians were assisted financially to relocate. Of the 400,000 Indians in the U.S., about one-fourth are living off the reservation.

In order to help social workers assist the Reservation Indian as he comes to town the National Social Welfare Assembly is preparing a manual of suggestions which will soon be available at 345 E. 46 St., New York 17, N.Y., \$.25 per copy. This points out that there are three customary sources to which an Indian turns when he is in trouble: the Bureau of Indian Affairs, if there is one in the community; the leader of his tribal organization; or his church.

It is customary for missions on the reservation to notify city churches of the Indian's relocation. Participation in church activities provides an opportunity to obtain both spiritual and social satisfaction.





## BRIEFS

**THE BIBLE AND OUR COMMON LIFE.** Huber F. Klemme. Christian Education Press, Philadelphia 2, Pa. 1953, \$1.75.

In *The Bible And Our Common Life* the Rev. Huber F. Klemme has analyzed the foundations of Christian social action. These he has supported with a generous number of biblical references, conveying primarily the old but sometimes surprisingly new realization of the extent to which the Bible deals with real people.

Through skillful selection and grouping, the author makes clear that these were people with a common life similar to or relevant to our own, who were concerned, as we are, with family problems, with conflicts between individual and community interests, with ethical issues relating to the use of property, justice in social and economic dealings, religion and politics, religion and race.

For many readers this book will both confirm and extend their faith in the Living Word. For those who work professionally or as lay leaders in Christian social

action and social welfare, it offers both information and inspiration for the day's work from a source showing intimate understanding of the practical problems and choices which beset the thoughtful Christian trying to live his or her religion in family, community, nation, and world today.

ELMA GREENWOOD

**THE CHURCH AND MENTAL HEALTH.** Edited by Paul B. Maves. Charles Scribner's Sons, New York, \$4.00.

Physicians, psychiatrists, educators, pastors, and theologians discuss some of the major issues in the relation of religion and mental health.

**CHURCH AND STATE.** Claud D. Nelson. National Council of Churches, New York, 1953, \$.60.

Shows the American pattern of interaction between the forces of religion and of government. A helpful guide to stimulate such study and discussion as will serve the best interests of both state and church; true democracy and true religion.

**PROFESSIONAL EDUCATION BASED ON PRACTICE.** Rosa Wessel and Goldie Bausch Faith. University of Pennsylvania School of Social Work, Philadelphia, Pa., \$3.00.

Discusses the relationship and cooperative responsibility of the professional school and the social agency in training social workers.

**THE CHURCH COUNCIL OF SOCIAL WORK**  
**An affiliate of the National Council of Social Work**

**ATLANTIC CITY, N. J.**

**May 9-14**

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16 Central Pier, Atlantic City, N. J.